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## TRUSTEES OF THE SCHOLARSHIP FUND

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### The Last May-Meeting of the Latin Club

The last meeting of the Latin Club, held in May at the Hotel Albert, was addressed for a few minutes by Dr Wm T Vlymen, Principal of The Eastern District High School, on the subject of *Marking the long vowels in Latin*. He took the ground that the pupils should not be required to mark the long vowels in their Latin exercises. A general discussion followed in which the opposite view was stoutly maintained.

The following officers were elected: President, H H Bice; Vice-President, Ernst Riess; Secretary, Archibald L Hodges; Treasurer, Eugene W Harter; Censor, H F Towle.

At a subsequent meeting of the new Executive Committee, Edgar S Shumway and Walter E Foster were added to the Editorial Committee of THE LATIN LEAFLET. A request from David H Holmes to be relieved of the editorial duties of THE LEAFLET for the coming year was granted, and Ernst Riess was appointed in his stead. Mr Holmes consented to act as Business Manager for another year.

### An Old Worship in Cos

IN TWO PARTS—PART II

One test remains to be applied. Paton-Hicks, 367, 368, contain a catalogue of men entitled to participate in the worship of Apollo and Herakles, the patrons of the two chief Dorian tribes. The participants are arranged by phylæ, and within these, by alphabet; and not only the father, natural or by adoption, is

given, but also the mother, and the maternal grandfather. There, if anywhere, purity of descent is decisive, and the names should show the distinct traces of old family gods. But what are the facts? Apollo-Pytho appear 20 times, Herakles 7 times, Demeter once. Even Zeus is found only 10 times. On the other hand, the Aristo compounds appear 45 times, and if we add "Life, Light, and Healing" (*Ζω 14, Λυκ 15, Λυσ*) then the "circle" appears at least 75 times among these, comparatively, few names (about 625 all told), or = 12%. You see, the rate at which these names occur is about uniform in every test which we make.

What are the conclusions to be drawn from these statistics?

It is generally conceded to-day, that the worship of Asklepios came to Cos not from Epidaurus, in spite of the claims preferred by that place, but from Triikka in Thessaly. It is also clear that these claims of Epidaurus cannot have been put forth before, say, 400 B C. For Herodotus knows, indeed, of an Epidaurian settlement on the island, but Hippocrates, who, living in the fifth century, claimed descent from Asklepios, called his son Thessalos, a proof direct that the worship of his patron had come, to his belief, from the homonymous country. It is certain, at any rate, that the cult of Asklepios must have been established before this time, i.e., before the arrival of the Epidaurian settlers. This, of course, might account for the rarity of Asklepios names in Cos. For they may have given way before the Dorian immigrants. But it does not account for the rarity of the Dorian names themselves. And it seems incredible, and is without historical warrant, that both Asklepios and the newcomers should have given way to a

third stratum. One explanation only seems possible to me.

There must have existed on the island a worship of a divinity of healing, aboriginal, whose place was taken by Asklepios when new tribes from the mainland, perhaps from the north rather than from Peloponnesus, settled on the Coan soil. However, he did not succeed in crowding out the older rulers, as the testimony of the proper names shows. The Aristos compounds must contain the name of this older god. A goddess Aristo undoubtedly existed in Greek worship.

Usener, with his masterly eye, has seen the value of a notice in Pausanias about the Artemis *Kallisté Aristé* in the Ceramicus at Athens (Goetternamen, p 50 ff), and he has already pointed out the connection of the proper names with this goddess. He has also hinted at the existence of a male god, *'Αριστος* by name, as a parallel to the goddess Aristo. Such a male god would be older, of course, than the female, formed from his name, and probably emanating from him. That such a god actually existed, *that* the Coan inscriptions seem to me to prove beyond doubt. For Asklepios certainly could not have taken the place of any but a male being. The only question is, whether the presumable functions of this older god were identical with those of Asklepios. It seems to me that the congruity is complete. The names from stems So, Med, Zo, show sufficiently the connection with the sphere of healing. I should like to call especial attention to the name Zopyrion, itself derived from Zopyros, "Reviver", a fitting name for a divinity of healing, certainly for one like Asklepios, whose legendary death was caused by this very deed of resuscitating the dead. The gods of healing, however, are also quite especially the gods of light. Of all the etymologies of the name Asklepios the one which derives it from *σκαρ-σκαλ*—(Latin micare) seems to me the most likely. And so I think that the circle—*vitiosus* perhaps—is complete.

One more word in conclusion. Attention has been called to the frequency of the goddess Hecate in Coan names. This may be considered as a support of my view that the cult of Hecate, also, has survived on the island. It has given rise not only to names

compounded with Hecate, but (Nos 370, 380), it has also given rise to the name Stratippos, with which must be compared names like Stratokles, Stratonike, Straton. The inscriptions just cited are in honor of Hecate Stratia, the cult of whom is said to have belonged to the Carians. Now the Coan "aborigines" seem likewise to have been Carians. Therefore, if the worship of Hecate Stratia could continue even after the Dorian invasion, nay, hold sway so strongly, that the votive offering to her is made by no less important a person than by the priest of Apollon, it seems more than likely that the worship of him whom the Coans called the "best", and even, if I am not mistaken, "*the god*", survived on the island from the aboriginal times. It must not surprise us that the name of the god himself was forgotten, except for the somewhat obscure tradition of family names. For the law that a transparent word cannot for any length of time be used as a proper name applies certainly to *'Αριστος*.

ERNST RIESS

### Stems or Bases?

As a matter of practical pedagogy, one of the gravest errors in teaching first year Latin is in dealing with stems. The aim at this period is to make the acquisition of forms rapid and accurate. This is the province of the *memory*, not of the *understanding*. In other words, there is no necessary connection at this stage of study between the historical development of forms and the manner of their acquisition.

It is simply confusing to the pupil to learn that the stem of *servus* is *servo*. Only four forms have an *o* in the ending, and no one, I fancy, would try to explain to beginners how it really is an *o* stem throughout. The same trouble appears with *mensa* in the dative and ablative plural. To tell about an old or hypothetical ending here that included an *a* is unsound pedagogy, for it is immediately an unessential fact which distracts the attention. If one starts to explain all such things, what will be the end? And how will he deal with the identical endings of consonant and vowel stems of the third declension? The stem endings form better designations for the declensions than the terms, *first*, *second*, etc. But that is another matter.

The true pedagogical basis for the acquirement of forms is the so-called *base*. Of course this is not recognized in the grammars, because from the etymological point of view it does not exist. A working definition of it would be, *the part of a word that remains unchanged in declension or conjugation; its relation to the stem,*

base = stem — final vowel (if any).

Though the use of the term *base* is nothing new, being recognized in several beginners' books, its use in classroom has been restricted. Its connection justifies its extension to verbs, where the presentation of the stem involves the same difficulties as in nouns. To deal at the same time logically, etymologically, and simply, with *laudo laudas laudant, duco ducis*